

Translation of Fatwa on Moonsighting received from Darul Iftaa
Darul Uloom Kantharia
For the Istiftaa sent by Imam Muhammad Shoyaib on the 22nd
Muharram 1428A.H. 10th February 2007

The Answer and The Towfeeq is in the hands of Allah

The order of Rasool Sallal la hu alaihi Wassalam could be found in the books of Hadith, and this order has also been narrated by the Fuqahaa in the books of Fiqh, that '*Don't fast until you see the new moon, and don't break it until you see it. If then there is cloud over you, count in full*'. Sahih Al Bukhari Vol 1 Page256, Sahih Al Muslim Vol 1 Page 347, Mishqaat Vol 1 Page 174.Bab Ru'yat ul Hilaal. In another narration it states '*The month is of twenty nine nights, so don't fast until you see it; if then there is cloud over you then complete Thirty days*'. Sahih Al Bukhari Vol 1 Page256, Sahih Al Muslim Vol 1 Page 347, Mishqaat Vol 1 Page 174.Bab Ru'yat ul Hilaal.

Both these Ahaadith prove that Rasool Sallal la hu alaihi Wassalam has made the beginning of a month dependent on the sighting of the moon.

Until the time that there is the possibility of sighting the moon at a particular place, the sighting of the moon in a nearby country will not be relied upon, rather in the event of possibility much care should be taken, and effort made, to sight the moon locally, either through a moon sighting committee, or in whatever way. The month will commence on the sighting of the moon.

When in any way there is no possibility on sighting the moon locally, then the sighting of the moon of a nearby country will be accepted

When there is a possibility of *Ru'yat* or sighting, then to depend on the sighting of a nearby country, and not to make an effort to sight the moon is against the above mentioned Ahaadith, and against the clarifications of the Fuqahaa. (Jurist).

We need to be careful not to go against the Ahaadith and the clarifications of the Fuqahaa, and all effort should be made to make sure the decision of moon is made after sighting.

To sight the moon is *Wajib alal kifaayah*, hence when the skies are clear, not cloudy, and sighting the moon is possible (*Imkan e Ru'yat*), then one should practice upon the *Wajib alal kifaayah*, and not remain sitting idle, content on the moonsighting news of Saudi Arabia.

Rather, the decision of beginning the month in U.K. should be based on moon being sighted or not sighted locally.(when the skies are clear)

Effort must be made to sight the moon as we can understand from not only the Ahaadith mentioned, but also from the writings of the Authors of Hidaayah ,Fathul Qadeer and Maraqiyul Falah.(original text of these writing could be found on the Urdu Fatwa. *Translator.*)

And Allah Knows Best

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Translators note

Wajib alal kifaayah means that if some people from the community fulfil this duty, then the Wujoob will be lifted from the rest. If no one fulfils this responsibility, the whole community will be held responsible. **In all these years how many communities have made an effort to fulfil this important Islamic responsibility of trying to sight the moon locally? To start now is still not too late. The time has come for the people of Great Britain to stop the blind following of other countries in moonsighting, and bring back the original Sunnah of Local Sighting.(Maqaami Ru'yat). May Allah Almighty forgive us, and grant us Towfeeq. Aameen**